



HOLINESS TO THE LORD

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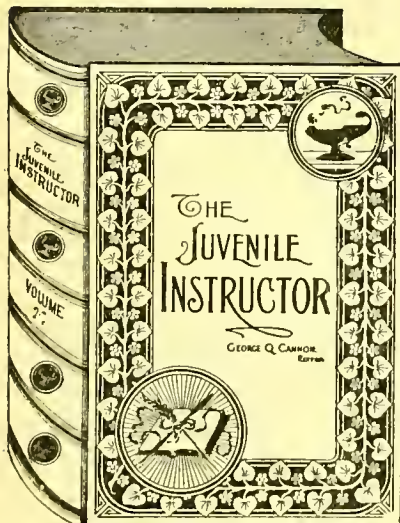
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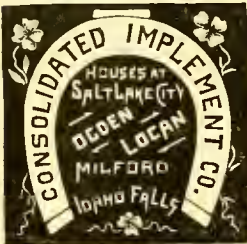
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LESSONS FROM THE LIFE OF NEPHI.

I.—The Preaching of Lehi.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (*Amos III: 7.*)

THE condition of Jerusalem at the time that Zedekiah, the last king of Judæa, was placed on the throne (B. C. 600) was deplorable in the extreme. We are told in the Bible (*II. Chronicles, Chapter 36*) that "All the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the heathen; and they polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord, the God of their fathers, sent to them by his messengers; * * * because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of the Lord arose against his people till there was no remedy." One of these prophets whom the Lord sent at this time was named Lehi.

Lehi had dwelt in Jerusalem all his life, and was a man of considerable wealth and of good repute among the Jews. His heart was greatly pained in witnessing the sins and faithlessness of his people; and in this year of which we are writing, he plead before the Lord with his whole soul in their behalf. He entreated the Lord that the sorrows and tribulations that threatened the house of Judæa might be averted, and that their hearts might

be softened unto repentance. As he prayed, a pillar of fire descended and dwelt upon a rock before him; and from that pillar he heard the voice of the Lord and was shown many things; and because of the things that he saw and heard, he was filled with fear, and trembled exceedingly.

In this frame of mind he returned to his house at Jerusalem, and when he reached there, he cast himself upon his bed, being overcome with the Spirit, and by the things which he had seen. While in this condition, he was carried away in a vision. He saw the heavens open, and beheld God sitting upon His throne, surrounded by hosts of angels who were engaged in singing and praising their Lord. What their song was and what was the particular subject of their praise we are not told, but from what follows in the sacred records, it is not out of place to suppose that the subject of their song was the coming to this earth of the Son of God, and the work of salvation that He would here perform.

In his vision, Lehi saw one descending out of heaven whose brightness was greater than that of the sun at noon-day. This glorious being was followed by twelve others who shone with a glory greater than that of the stars in the firmament; and they all came down from heaven and went forth amongst the children of men. Then the first came to Lehi and gave him a book and told him to read it; and as he read his soul was filled with sorrow, for the book contained a record of

the woes that should fall upon Jerusalem because of the wickedness of her children. In it he read the future history of that city so much loved of the Lord; how it should be destroyed, and its inhabitants perish by the

were carried captive into that land. On the other hand there were things shown unto Lehi that caused his heart to rejoice greatly, and he extolled the name of his Creator, because of His mercy, that he would not suffer any who



LEHI PREACHING TO THE JEWS.

sword, while those who escaped death by violence should be carried captive into Babylon. All of which things were fulfilled within a very few years. For Jerusalem was captured by the Babylonians, and her children

sought him to perish.

Then the Lord gave a commandment unto Lehi. It was that he should go forth in the midst of his brethren in the city of Jerusalem and warn them of the dangers that threatened

them ; of the sorrows that would most surely be theirs if they did not turn from the error of their ways. But the Jews treated Lehi just as they were treating all the rest of the prophets who came to them with these words of warning. They paid no heed to the message that he bore, when he reproved them for their wickedness and abominations, they grew angry with him, and when he talked of the coming of the Messiah and the redemption of the world they mocked him. But he still continued to labor in their midst, nor did he cease till their anger grew so intense that they sought his life, and they would have slain him as they did many of his fellows, if the Lord had not protected him ; for it was not to be that Lehi should fall a victim to their hatred. The Lord had designed him for a greater work—he was to be the father of a multitude of people, and to this end God delivered him from the fury of the Jews. When it became impossible for him to remain longer and minister unto them the word which the Lord gave unto him, he received further revelations from heaven as to the course he should pursue. He was instructed to gather up such things as he could carry and take them into the wilderness with his family, where the Lord would teach him what more He required at his hands.

Our lesson teaches these truths : That all things are known unto the Lord, the future as well as the past ; and that He reveals to His servants, the prophets, many things before they come to pass, that His name may be glorified in their accomplishment. Further, that when a people turn from Him, and become wicked and corrupt He does not punish them until He has sent His messengers to warn them of the danger of their evil ways.

HOPE is the ruddy morning ray of joy ; recollection is its golden tinge ; but the latter is wont to sink amid the dews and dusky shades of twilight ; and the bright blue day which the former promises, breaks indeed, but in another world, and with another sun.

WORK FOR GIRLS.

Cleanliness.

THE last three papers have treated upon branches of work suitable for the girls who live in remote or near country towns, and could be used by those living either in large towns or small villages.

It is always a mystery to me that so few of our girls make themselves adepts in any branch of human occupation. If a girl can cook a few potatoes, fry beefsteak until there is nothing left of it but leather, sweep up a room and make a bed, her domestic education is considered complete, both by herself and her parents. Of course, mothers differ in their estimation of the degrees of neatness ; but like one young girl who lived with me for a few weeks at one time, many girls are sent out to work to "learn how to work."

It is really amusing, if one will only take time, to call out from one's friends the varied and various opinions as to what constitutes "cleanliness." Mrs. A. exclaims at Mrs. B. for daring to iron her dish towels wrong side out. Mrs. B. is shocked because Mrs. C. mixes her bread in the dish pan, while Mrs. C. nearly faints away when she sees Mrs. D. wash her potatoes in a wash dish. Cleanliness in details is largely a matter of education.

Connected with the remarks I have just made, is a very important law, which is briefly stated: All labor within the household sphere has its direct bearing upon the life and health of the inmates of that house.

If a dish pan has been improperly cleansed, and some of the dangerous microbes, so much talked of at present, have been left in the greasy line rimming the pan half-way up its surface ; then, indeed, my friend was quite right in her shock of horror when the pan was used as the receptacle of the family bread dough. That was more than a "dirty trick," it was a dangerous one. If Mrs. C.'s wash dish was well cleansed before the potatoes were washed in it, that was simply an offense to the over-sensitive eye of her neighbor.

Here is the point, my dear girl, whatever contains filth or dirt should either be cleansed away or burned up. Sour dish rags, half washed dishes, foul cellars, stinking wells of drinking water are of far more importance than the fact that all your clothes are ironed wrong side out.

When we can once learn to elevate the true over the false, the important over the trivial, then, indeed, shall we become "emancipated," and can talk intelligently of "woman's rights." It is far better for you to leave your rooms unswept for a week, merely taking up the litter with a dust-pan and brush once a day, than for you to raise daily a cloud of disease-bearing dust, which, because of your closed windows and doors, settles back on the furniture, to be raised again with the duster and again settle back to the floor and walls.

All cleanliness that rids us of disease, is a vital part of our daily care. But, mark well my warning, the ultra cleanliness that robs us of hours of precious time, washes the bloom of health from our cheeks, confines us to our houses day and night, brings wrinkles and white hairs from worry and fretting, this it is which is to be condemned and discouraged.

This is the practical application of the many things at which I have merely hinted in the foregoing remarks. Whatever work you may choose to do, wherever that work may lead you, search diligently for the law governing that field of labor, discover what you must do in order to have your work perfect of its kind, but avoid as you would a pestilence the fancy touches of neatness that are alike unnecessary and productive of overwork and failure.

To illustrate, if you are cooking, be proud of a kitchen whose floor shows frequent scrubblings, and whose whole aspect is one of cleanliness. But don't consider it necessary to drop your pie-crust and snatch up a wet cloth to wipe the small mud track left by Johnny's careless shoe on the white floor of the buttery. Be very careful you do not set up any idols whose images might be termed

"clean corners," "white floors," "dusted furniture," and "exquisitely neat appointments." I have seen housewives who worshiped at the shrine of their shining clean houses as assiduously as men bow down before the god of money, or the Chinese to his wooden image.

On the other hand, every bit of work that you could consistently have done to cleanse your house from dirt or disease-breeding filth, every task slighted carelessly by you that would have beautified or brightened the labor set for your hands to do, that will some day be required at your hands.

We must be clean, for cleanliness is a part of our very religion itself. If you are naturally clean, rejoice that God has so endowed you; but beware how you carry it to an extreme. If you are inclined to be slipshod or careless in your habits, strive with all the will-power you possess, or can get by faith and prayer to cultivate that most essential gift of womankind.

If, as a girl, your home influences are of that same free and easy style, I beg of you, while yet there is time, seek a place somewhere with an intelligent, orderly housekeeper, and there resolutely set yourself to learn the lessons of order and neatness you will need so much in every moment of your after life. Then study the relative values of every act, of every labor, whether it consists in washing dishes or in mastering a problem in Euclid, and you will get the light you seek. As a little practical guide to some of these subjects, I cannot refrain from advising you to buy one of Dr. Talmage's books, "Domestic Science," it will help you on your upward road.

Mary Howe.

To write or talk concerning any subject without having previously taken the pains to understand it, is a breach of the duty which we owe to ourselves, though it may be no offense against the laws of the land. The privilege of talking and even publishing nonsense is necessary in a free state; but the more sparingly we make use of it the better.

TOPICS OF THE TIMES.

The Melchisedec Priesthood and the Organization of the Church.

ON behalf of a theological class in one of the Stakes, the following question is asked, and as the writer desires an answer through these columns, and it may possibly be of interest to others we reply to his inquiry in this manner. The question is:

“Did the Prophet Joseph Smith hold the Melchisedec Priesthood at the time the Church was organized (April 6th, 1830), or did he only hold the Aaronic Priesthood?”

In connection with this the writer says:

“We can read on page 73 of the Life of Joseph Smith, by George Q. Cannon, that the Melchisedec Priesthood was conferred upon Joseph Smith and Oliver Cowdery in the month of June, 1829. But we find on page 88, of Vol. 24, of the JUVENILE INSTRUCTOR (quoted by Elder Ben. Rich from a discourse of President Brigham Young) the following: ‘He [speaking of the Prophet Joseph] went and preached to his father’s house, and to his neighbors. It was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April, 1830. This was a slow business. But at last he organized the Church; for the Lord had revealed to him the Aaronic Priesthood upon which the Church was first organized: after that he received the Melchisedec Priesthood, when the Church was more fully organized.’”

Our correspondent thinks the last quotation indicates that the Prophet Joseph did not hold the Melchisedec Priesthood till after the 6th of April, 1830, “when the Church was first organized.”

The Prophet Joseph Smith did undoubtedly hold the Melchisedec Priesthood at the time the Church was organized. The revelation contained in section 20 of the Book of Doctrine and Covenants says in the second paragraph, that he “was called of God and or-

dained an apostle of Jesus Christ, to be the first Elder of this Church.” Not only was the Prophet Joseph the bearer of the apostleship and the Melchisedec Priesthood at that time, but Oliver Cowdery also was “called of God an apostle of Jesus Christ, to be the second elder of this Church.” In another revelation, contained in section 21, received on the same day, the Lord commanded that a record should be kept, in which Joseph should be called “a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church;” and in paragraphs 10 and 11 of the same section, Oliver Cowdery is called an apostle and an elder also. Both these revelations were given on the day the Church was organized, which clearly establishes the fact that the Melchisedec Priesthood was held both by the Prophet Joseph and by Oliver Cowdery at that time.

In a revelation given shortly afterwards, probably in September of the same year, the Lord, in speaking of the time when He would drink of the fruit of the vine with His servants on the earth, mentions, among others, His ancient apostles, Peter, James and John, and says concerning them, “and also Peter, James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name.” The Lord here positively declares that these apostles who held the keys in a former dispensation had been sent by Him to ordain Joseph and Oliver apostles, and, of course, when they received the apostleship, they received the fullness of the Melchisedec Priesthood.

The question may be asked, then, “What is meant by President Young’s remarks to the effect, ‘for the Lord had revealed unto him the Aaronic Priesthood upon which the Church was first organized; after that he received the Melchisedec Priesthood, when the Church was more fully organized?’”

This can only be explained as an incorrect report of the discourse on the part of the short-hand reporter, and an oversight on the part of the person who prepared the discourse

for print. None knew better than President Young that the Melchisedec Priesthood had been fully restored at the organization of the Church. But the Aaronic Priesthood had been first bestowed. The Lord says, in the 8th paragraph of section 27: "Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained even as Aaron."

It may be that President Young had in his mind, in speaking about the Church being more fully organized, the bestowal of the High Priesthood upon the Elders, which occurred at a conference held on the 8th of June, 1831. The Prophet Joseph, in speaking of that conference in his history, says:

"The Elders from the various parts of the country where they were laboring, came in; and the conference, before appointed, convened in Kirtland; and the Lord displayed His power in a manner that could not be mistaken. The Man of Sin was revealed; and the authority of the Melchisedec Priesthood was manifested and conferred for the first time upon several of the Elders."

The wording of this statement shows that there were Elders in the Church at that time, and, of course, they had received the Melchisedec Priesthood; but it was another office, with greater power and authority, that was evidently referred to here, and that was conferred upon them.

Elder Parley P. Pratt, in his autobiography, explains this. He says:

"On the 6th of June, 1839, a general conference was convened at Kirtland, consisting of all the Elders, far and near, who could be got together. In this conference much instruction was given by President Smith, who spake in great power, as he was moved by the Holy Ghost; and the spirit of power and of testimony rested down upon the Elders in a marvelous manner. Here also were some strange manifestations of false spirits, which were immediately rebuked.

"Several were then selected by revelation,

through President Smith, and ordained to the High Priesthood after the order of the Son of God, which is after the order of Melchisedec. This was the first occasion in which this Priesthood had been revealed and conferred upon the Elders in this dispensation, although the office of an Elder is the same in a certain degree, but not in the fullness."

The Editor.

THE FAITH OF THE SAINTS.

III. Faith in Revelation.

[CONCLUDED FROM PAGE 209.]

THE rapacious greed of moneyed corporations has become one of the giant evils of our times, and one of the most serious issues in American politics. Untold millions are annually paid as interest to capitalists on the municipal, county, state and national debts that encumber almost every city, county and state in the Union. Israel was forbidden to borrow money, but were advised to loan to other nations. Adherence to this simple advice would have saved this nation one of the serious evils that now menaces her peace. As the manufacturer and merchant place their wares at a figure high enough to meet all the demands of taxation and yet insure to them their profits; the enormous burdens of usury, coupled with the salary of public officers and other expenses of government, are borne by the farmer, the laborer and consumer.

But the worst form of monopoly is wherein it grasps within its clutches the public domain. The government of the United States is perhaps the most beneficent on earth in providing land for its citizens, but even here too much scope is given for the operations of the nefarious land grabber and speculator. In the United Kingdom of Great Britain there are only about 5,000 land owners, in a population of about 35,000,000, and with an area of 121,656 square miles. The manifest injustice of such unequal distribution of the soil, which dates its origin back to the days of the

feudal system, now furnishes the most serious issue in English politics, and threatens the disruption of the British empire. We shall see that such troubles arise through a plain departure from Biblical regulations.

Just and wholesome laws for the ownership of land are of vital importance. It has a powerful influence upon the political and social status of a nation. Lands or the products of the soil are as necessary to man's existence as air and water, therefore laws should be so framed as to give every citizen a birthright to a portion of the earth's surface. Birth in any country should be tantamount to a right to an existence in that country, and land is necessary to existence. Neither life, liberty, nor a successful pursuit of happiness would be attainable without it.

The Mosaic law wisely guarded the rights of children against the attempt of indiscreet parents to dispossess them of land ownership. No man could sell his inheritance. He might lease or sell the use of it for fifty years, but at the year of jubilee the ownership and possession of the land reverted to the heir of the original owners. Thus a monopoly of the soil was utterly impossible.

Much fault has been found with the Bible, because slavery was permissible under its teachings. Though the seed of the inferior race were held in servitude, laws were framed for their protection from the cruelty of their masters, and provisions were ample for their support and maintenance in old age or in sickness.

But the institutions of modern nations in permitting a monopoly of the elements that sustain life engender a system of slavery upon the masses, without placing their masters, the land owners and moneyed corporations, under any obligations to aid the serfs of monopoly. No friendly statute compels these cruel masters to heed the cry of distress.

The disregard of the simple commandment with promise: "Honor thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," no

doubt did much to cause the overthrow of the Jewish nation, as we find in the days of our Savior, it was almost obsolete. Other nations, notably that of China, who have strictly enjoined this upon their rising generations, have stood, and their days have been "long in the land," while others, not thinking this of much importance, although boasting much higher intelligence, have gone down, and shown by their downfall the vital necessity of early obedience to legitimate authority. There is a philosophical truth in this command that sound reasoning, as well as the examples of history, will show us. A just ruler must be endowed with the elements of mercy, justice and self-control. The boy who will not be subject to parental government is unfit to rule, because he has never practiced upon the principles necessary to qualify him for the burdens of official responsibility.

We will treat under a different heading the discrepancies of modern religions and society as compared with Bible doctrines. That the results of corrupt, immoral practices in a nation or community will eventually work its overthrow, and that such practices are synonymous with a departure from Bible teachings, are as certain as that night follows the disappearance of sunlight.

If any young Elder in Israel, or any Latter-day Saint, or the world doubt that we draw a correct conclusion regarding the effects of the present disregard of many vital points of God's holy law, and have unnecessary fears as to their consequences in the near future, let them read the story of the French Revolution of 1793 and of the Paris Commune of 1871, which were the natural outcome of the irreligious sentiments of the age, the effects of substituting rationalism for religion, and venerating so-called reason above revelation.

No honest historian will deny that the teachings of Voltaire and Paine, with other scoffers of heavenly truths, did much to produce this gigantic upheaval of anarchy and insubordination, which furnish some of the darkest chapters of modern history.

S. F. D.

GUTHRED, THE WIDOW'S SLAVE.

[CONTINUED FROM PAGE 213.]

“AND how have you been treated in the household of the Saxon franklin?” demanded the stranger.

“With hard words and harder blows have I been driven forth to the performance of vile offices,” returned Guthred, indignantly. “A hewer of wood and a drawer of water have I been to sordid household queens, and a drudge in field and fold to the base churls who served my Saxon master, and with their injurious usage increased the bitterness of a prince’s bondage. Pity have I had from no one save from thyself,” added he, in a softened tone, on perceiving the kindly drops which the tale of his sorrows had drawn from the benign eyes of the stranger. “And who art thou that weepst for the woes of an alien and a slave? Surely thou belongest not to the race of unfeeling Saxon, or the savage Dane!”

“My name is Eadred,” replied the stranger, “and, though of Saxon lineage, I am not, I trust, unfeeling, but the servant of One who is the friend of the friendless; who hath, in His divine wisdom, for some good purpose, doubtless, brought thee hither, and hath sent me to thee with tidings of comfort.”

In reply to Guthred’s eager inquiries, Eadred proceeded to reveal to him that God, of whose name and attributes he had hitherto remained in profound ignorance.

Guthred listened patiently, for the manners of the eloquent speaker had that mild persuasive charm which appeals resistlessly to every heart. He listened attentively, for the subject was one of powerful interest, conveyed as it was, in the impressive, but sublime simplicity of truth. He listened with delight, for the doctrines of Christianity were glad tidings to the desolate, heart-broken captive, to whom they offered better hopes of happiness in a future state of existence than the savage pleasure of quaffing mead and beer from the skulls of slaughtered foes, in the joyless valhalla, or heaven, of Scandinavian

mythology; and Guthred, the lineal descendant of the renowned Odin, who was honored as one of the mightiest of northern divinities, became a convert to the Christian faith.

Eadred frequently sought his young friend in the lonely pastures, where he kept the franklin’s sheep, for the purpose of imparting to his powerful but uncultivated mind, the advantages of that learning which he was ably qualified to communicate; for Eadred was a Saxon monk of distinguished talents and eminent acquirements, who resided in a neighboring convent, and employed himself in works of mercy and charity, and experienced a pure delight in diffusing the light of knowledge and religion, in succoring the distressed and comforting the sorrowful. As his pupil, the hitherto fierce and intractable Guthred, became mild, reflective and intelligent, the hours that he had been accustomed to waste in vain repining, listless insanity, or stormy bursts of passion, were now employed in study or heavenward meditation, which enabled him to correct the defects of his character, and to endure with resignation and fortitude the toil and persecution he occasionally had to bear. He no longer regretted the loss of power and dominion, for his mind was to him a kingdom, and the intercourses he enjoyed with the pious and accomplished Eadred, he would not have resigned for all the riches the world could bestow.

Books were then rare possessions, confined to the libraries of convents, and but seldom to be met with in the cabinets of monarchs, yet Guthred, through the favor of his learned friend, was seldom without a roll of illuminated MS. in his bosom, wherewith to beguile his solitary hours and sweeten the labors of the day. Nor were his studies confined to book-learning alone; he became an observer of the face of nature, and the characters of his fellow-men.

“Knowledge is power,” Lord Bacon in later times has said, and the enslaved Guthred, the servant of servants, as he, in the bitterness of his soul had aptly styled himself, ac-

quired with his growing wisdom such influence over the minds of those around him, that he became, as it were, the oracle of the household and neighborhood. His sayings were quoted, his advice solicited, and his judgment appealed to in all cases where parties were at issue or difficulties occurred.

Like the captive Hebrew in the house of the Egyptian lord, everything appeared to prosper with him. The flocks and herds of Selwood increased, and his crops were more abundant; plenty was without and peace within the dwelling, where the master mind of the young slave, as he approached to manhood, manifested its superiority over the ignorant serfs and ceorls by the improvements he suggested, and the good order he contributed to establish and maintain. But these days of tranquility were not to last. The growing wealth of Selwood excited the cupidity of the Danish hordes in the neighborhood who, taking advantage of a dispute among themselves, in which they pretended that the inhabitants of Whitingham had interfered, poured down upon the devoted Saxons, plundered their dwellings, drove away their flocks and herds, and put every man to the sword who dared to offer resistance to their lawless rapacity.

When Guthred, who had been sent by his master on a message of trust to receive a sum of money from the monks of Rindisfairne for a drove of fat bullocks, returned to Whitingham, he found the homestead in ashes, the lands harried, the flocks and herds gone, and his mistress sitting on her ruined hearthstone, weeping over the mangled corpse of the murdered franklin, her husband; deserted by serfs and thralls, they having taken advantage of her calamity to provide for their own interests; and even abandoned by her niece and sole relative, Swindreda, that damsel having taken a fancy to one of the Danish plunderers, with whom she departed to the Danelagh.

It was then that Guthred found occasion for the exercise of those principles of Christian benevolence, which had been inculcated by

the pious Eadred. That beloved friend was indeed lost to him, for the convent had been plundered and burned by the ferocious Danes, and no trace of the monks or their peaceful and useful occupations remained; but the precepts of Eadred remained indelibly impressed on the tablets of Guthred's heart, whose first impulse was to bestow such consolation and assistance as it was in his power to offer to the broken-hearted widow.

Poor Winifred, who had not expected to receive that sympathy and succor from the foreign thrall which had been denied by those from whom she had most reason to expect it, lifted up her voice, and blessed him with the blessing of the widow and the destitute.

When Guthred had consigned the bleeding remains of his murdered master to a grave which he dug for him beneath the umbrage of one of the noble elms that had formerly overshadowed the low-roofed but pleasant dwelling, he conducted his sorrowing mistress to a miserable shieling, or cottage, that had escaped the general conflagration which had consumed house, barns and cattle sheds; but, notwithstanding all his care and consideration, Winifred must have perished of want, had it not been for the sum which Guthred had received from the monks of Lindisfairne for his deceased master, and which he now, with scrupulous fidelity, delivered to the astonished widow.

"Keep it, my son," she said, "and use it for our mutual benefit; surely it will be safer in thy hands than in mine, and will prosper under thy management."

Guthred applied this little store with such prudence and success, and used such unremitting personal exertions in improving the widow's mite, that, by degrees, her desolate dwelling began to wear an air of comfort, and at length she found herself the mistress of a productive little farm, with kine, sheep, swine and poultry sufficient for her use.

Guthred, who found a sweet satisfaction in administering to her comforts, was repaid a thousand fold by the tender affection with

which he was regarded by the grateful widow who was to him as a mother.

Northumbria continued the theater of petty intestine wars, not only between its rival population of Saxons and Danes, but of fierce dissensions among the Danes themselves, who, since the death of Halfdane, their leader, and the overthrow and slaughter of his brother Hubba (the sons of Regner Lodbrok, and chief governors of the Danelagh), had not been able to agree among themselves respecting the choice of a successor to the sovereign authority, not one of the royal line of Odin remaining among their hordes.

But the wars and rumors of wars which spread desolation, bloodshed and terror through country and town of this unfortunate district, disquieted not the humble cottage where the widowed Winifred and her thrall, Guthred, found shelter and contentment. There were moments, perhaps, when Guthred felt disposed to regret that his talents and acquirements had no nobler sphere for their exercise than the occupations of a shepherd or husbandman; but then the reflection that he was engaged in the virtuous performance of the duties of that state to which it had pleased his heavenly Father to call him, checked the rebellious suggestions of ambition and discontent, and he returned to his toils with the pious conviction that, if it were the will of God that the hand that ought to have wielded a sceptre should be doomed to guide a plough in an obscure corner of a foreign land, it was right that he should be so. But other things were in store for the royal orphan, who had been prepared in the school of adversity for a better inheritance than that which was his birthright.

One morning, on returning from the field to breakfast, he found Winifred attired in her best black kirtle, surcoat and hood, and busily engaged in smoothing, with an iron, the plaits and coarse embroidery on the back and shoulders of his Sabbath super-tunic, which garment was made of coarse home-spun white linen, precisely similar in all respects to the

long open frocks worn in the present day by wagoners.

[TO BE CONTINUED.]

INFIDELITY AND IGNORANCE.

WHILE visiting the people in the different Stakes of Zion, I have observed a tendency towards infidelity or unbelief among some of our young people. This I attribute to a lack on their part of a proper knowledge concerning the gospel.

After the close of a quarterly Conference, which I attended, a carriage and driver were placed at my service, to carry me a few miles distant to the railway station. The driver was a young man who had been born in Utah, of parents in good standing in the Church; but, so far as he was personally concerned, he did not believe in Mormonism; "In fact," said he, "I am an infidel."

"A what?" said I.

"An infidel," he replied.

"Oh," said I, "what may that be?"

This blunt question seemed to astonish him, for he hesitated and stammered a little, and finally said: "I do not believe in the Bible."

"How do you know," said I, "that you do not believe the Bible? Did you ever read it?"

His reply came rather hesitatingly, "No, I never have read the book at all."

"How can you call yourself an unbeliever in some thing of which you know nothing, or say you do not believe in a book which you have never read?"

On further inquiry I learned that he had never read the Book of Mormon, and therefore he did not believe it. Thus, he, like many more of our young people, condemned these good books without knowing anything of their contents. They are, however, in the condition of all professed infidels, whose unbelief is founded on ignorance of the sacred subjects of which these books treat.

It is natural for man to worship an unseen being, and to expect help from a higher power;

hence, it would seem that all mankind have a God whom they worship.

Could you have asked the ancient Scandinvian, "Do you love God?" he would have said, "Yes." Or asking him, "Who is God?" he would, no doubt, have answered, "Thor, the god of battles and plunder."

The Greek at Athens, 2000 years ago, had for his god Bacchus, Venus, or Mars, a deity of wine, sensuality, or war. He did not hate his god, for in worshiping him he ministered to his own baser passions.

The Scriptures tell us that the carnal mind is at enmity with God, and that mankind has a tendency towards unbelief in sacred things. For example: An English traveler, Bridone by name, wrote and published a description of Mount Etna.

He described her craters and her extended slopes, covered for twenty miles or more with vines, villages and a luxuriant growth of vegetation. He also found one particular spot, where there was a bare metallic rock extending down the side of the mountain. According to the locality he believed it to be the remains of an eruption from the Etna crater, which occurred about seventeen hundred years before. He calculated that it would take at least three hundred years more to clothe it with soil and vegetation.

At a recent excavation made near by there were found seven layers of this hardened lava, with two feet of earth between each. "Now," said Bridone, "this is proof that it takes two thousand years to produce a layer of earth and its accompanying strata of lava. Hence, these seven stratas, with two feet of earth on each, prove the world to be at least fourteen thousand years old. This proves the Bible untrue; for the history written by Moses does not make the earth half as old." With what joy did scoffers accept and use this argument! The Bible had thus been proven by nature itself to be untrue.

Another English traveler named Watson visited Mount Vesuvius at the time of the uncovering of the cities of Herculaneum and Pompeii. These cities had been buried for

seventeen hundred years, and it was found that six strata of lava with two feet of earth between each were uncovered before they came to the streets of the city. Now, Mr. Watson knew of the discoveries supposed to have been made by Bridone, and said, "If these six layers of earth and lava could have been deposited in seventeen hundred years near Vesuvius, would it not be possible for seven like layers to have formed in five thousand years near Etna?" But the scoffers seem to reject the facts related by Mr. Watson as against the arguments of Bridone.

"Our landlord," says Watson, "gave us an account of the singular fate of the beautiful country near Hybla. It was so celebrated for its fertility, and particularly for its honey, that it was called *mell passi*—the honey land—till it was overwhelmed by the lava of Etna; and having then become totally barren, by a kind of pun it was changed to *mal passi*, the mean land. In a second eruption, by a shower of ashes from the mountain, it soon assumed its ancient beauty and fertility, and for many years was called *bell passi*—the beautiful land. Last of all, in the great eruption of 1669, it was again laid under an ocean of fire."

That the transition from fertility to sterility is much more sudden, and from sterility to fertility again, than at first believed, especially by the skeptic, has been well demonstrated by the explorations of these buried cities, and yet the unbeliever will, as a rule, hold fast to his former views, presumably because it seems to be man's tendency to love darkness rather than light.

S. B. Young.

[TO BE CONTINUED.]

THE happiness of life consists, like the day, not in sign flashes (of light), but in one continuous mild serenity. The most beautiful period of the heart's existence is in this calm equable light, even although it be only moonshine or twilight. Now the moon alone can obtain for us this heavenly cheerfulness and peace.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, APRIL 15, 1891.

EDITORIAL THOUGHTS.

Control Temper—Stimulants and Narcotics—
Ventilation.



R. WILLIAM A. HAMMOND, who has long acted as Surgeon-general of the United States army, but is now retired, and who is an authority upon insanity, has written a magazine article upon self-control in curing insanity. He cites numerous cases to prove the correctness of his position—that self-control can be exercised in such a way as to repress insane inclinations. The tenor of his article is to urge the importance of every person who has inclinations in this direction seeking by the exercise of self-control to obtain permanent mastery over themselves. He quotes an eminent authority upon this subject, to the effect:

“There can be no doubt that many a man has been saved from an attack of insanity by the resolute determination of his will not to yield to his sordid tendencies. * * * * Morbid ideas should not be dwelt upon. Those who have them should endeavor to escape from them. If they do not make an effort of this character, these ideas come at last to acquire a complete mastery over the man who has them. His will, his common sense, his moral sense, will at last succumb to their influence.”

To show how necessary it is that people should acquire control of their tempers, an illustration is given that is well worthy of attention. We desire to impress its importance upon our readers.

There is a form of insanity which is said to be particularly common among women of naturally quick temper. The reason this is more common among women is their nervous susceptibility. Some of these place no re-

straint upon themselves, and they gradually cease to have any command of their temper. In going through the wards, on the female side, of a very large lunatic asylum, the physician remarked to a visitor,

“It is my belief that two-thirds of the women here have come to require restraint through the habitual indulgence of an originally bad temper.”

What a dreadful result, and what a horrible penalty to pay for indulgence in violent temper! There is no doubt that many people of both sexes become almost insane under the influence of temper. They do not control it, but allow it to control them, and they indulge in expressions and commit acts of violence and are guilty of outrages which would shock them if they were the expressions or freaks and actions of others instead of themselves.

Children should learn self-control. They should not permit their temper to have any mastery over them. It is in their power to repress anger and passion, and they should exercise it.

COUNT TOLSTOI is a Russian who entertains peculiar views upon many subjects. He is a man of wealth and of high rank in his native land, and has obtained considerable distinction as an author, having published several books which have been translated into other languages. He has desired to reduce the teachings of the Savior to practical life, and has forsaken a life of ease and turned his attention to the cultivation of the soil, and lives with his family almost as common peasants do. He has lately written an article for an English magazine concerning stimulants. Among other things, he says:

“In order that tobacco, wine, hashish, opium may be produced in sufficient quantities to keep pace with the present enormous rate of consumption, millions and millions of acres of the best soil among populations sorely in need of land, are set apart for the cultivation of rye, potatoes, hemp, poppy, vines and tobacco; and millions of human beings—in England one-eighth of the entire

population—devote all their lives to the manufacture of these stupefying stimulants.”

He goes on to say that the consumption of these products is beyond all doubt fraught with terrible evils. They work the ruin of more men and women than are laid low by all the bloody wars and infectious diseases that destroy the human race. He attributes the frequent commission of crime to the use of liquor and tobacco, and gives a terrible instance of a frightful murder committed, the murderer having nerved himself to commit the bloody deed by means of brandy and smoking.

He asks the question, “When do boys begin to smoke?” and answers it, “Almost invariably when they have lost the innocence of childhood.”

He asks again, “Why is it that almost all gamblers are smokers? Why do courtezans and the insane all smoke, without exception?”

Again he inquires, “Why is it that people addicted to smoking can leave it off the moment they raise themselves up to a higher moral level?” And again, “Why is it that others re-commence their smoking as soon as they drift into a dissolute social circle?”

While he admits that habit has much to do with this, yet, after giving it the fullest consideration, he says it must still be admitted that there is a connection between smoking and the need for silencing one’s conscience, and that men who lead lives of an improper character resort to smoking to deaden their consciences. Much of the senselessness and folly that are witnessed in life spring mainly, he alleges, from the partial intoxication in which the majority of people deliberately place themselves by using these stimulants; and he asks if it is conceivable that people not drunk with stimulants and narcotics would calmly set about doing all the extraordinary things that are being accomplished in our world.

There is much truth in these statements; and it requires no deep reasoning to see how much happier the world would be if the use of these injurious articles was to cease. It

is a fearful statement that one-eighth of the entire population of England is engaged in the manufacture of stupefying stimulants. That labor, if it were used in other directions, would doubtless add very much to human comfort and happiness. It is so much useful labor misapplied; and not only is this labor lost, so far as benefitting the people is concerned, but those who purchase the articles which they manufacture are also the losers, for they spend their money in a manner that brings them no good results. It is very true that many who use intoxicants and tobacco are liable to have their consciences deadened in many directions by the use of these articles. A community of smokers does not occupy as high a moral plane, all other things being equal, as a community of non-smokers. Vice and crime are much more common in a community of drinkers of stimulants than in a community where stimulants are not used. This may be stated as an absolute truth, upon general principles, without reducing it to individual cases. Each individual can make the application for himself.

WE have received a communication concerning our editorial article in number three of this volume, upon the subject of the observance of the Sabbath. Our correspondent gives a reason which we did not mention, he says, for many people staying away at times from meeting. He says that in many places the meeting houses are so badly ventilated, and people feel so injured by inhaling the bad air, that he, for one, sometimes stays away on that account.

Perhaps this may be a cause in some persons’ minds; but if so, it is an evil that can be easily remedied. Every meeting house, as well as dwelling house, should be ventilated, and people should be taught the importance of having pure air. We feel sure that all officers who have control in such matters, if it were brought to their attention by any member of their ward, would do all in their power to make a change, where ventilation is needed. It could be done with very little

expense, and it certainly would add to the health of the people. Sunday School superintendents and teachers should exercise good judgment upon this point. If they want to have bright, wide-awake scholars, attentive to their duties, and who bestow attention upon that which is said to them, they should take care to have the air of the school room pure. Where impure air is breathed, the brain becomes dull and a sleepy feeling takes possession of either adults or children. The Bishop or other officer who desires to have a congregation profit by that which is said to them, will take pains to have the air of the meeting house sweet and pure. Such a condition will prevent sleepiness, and make the meetings a pleasure, not only to the speakers, but to those who listen.

HARRY'S WIFE.

(CONTINUED FROM PAGE 207.)

DOWN through the happy autumn weeks king baby led those two, with ever-striving, never-reaching hands, and the sky was blue and bright, or dark and sullen, just as baby would. Oh wondrous winding threads that baby fingers weave, around and through, and up and down, over and across our slavish, willing hearts, alluring us to never-ending cares weighed down with bliss divine!

Christine remained far from strong. She went slowly around, and tried her best to grow quite well.

Mrs. Wallace, whose jealous hate was roused to its fullest extent, allowed its bitter taste to flavor all her life. She would not hear the baby mentioned, and coldly turned aside the congratulations which friends sought to shower upon her. She would not go out calling for fear some one might talk of this "little Danish grand-child."

Mattie, way off in her western home, received the news with dancing eyes. She kissed Ernest and bearishly "hugged" him. She danced him up the room, and then pulled

him down the room. He hastily decamped when he reached the door, as he soliloquized on the stairs, "just to let the child effervesce undisturbed."

Many callers came to see the little stranger, but very few of them were admitted to Teenie. And so the weeks grew into months, until baby was three months old, a great, lusty, blue-eyed baby, with, as his father expressed it, "a strong voice and a temper to match it."

Teenie was still delicate and unable to walk about much outside of her sitting room. A young nurse-girl was added to their modest establishment.

One evening, when Harry came in, Teenie held up her finger for him to come quietly, for baby was asleep. He went up to the crib, and looked at his treasure, rather wonderingly, for this was something unusual. His wise mamma had persuaded baby to be regular in his habits, and he never slept after his afternoon nap, until he was undressed at half-past six and put down to sleep.

"It is very queer," said anxious Teenie, "he sleeps and sleeps, all day like dis, and aldo de girl says it was all right, it makes my heart flutter, flutter, vid a dread. He looks feverish! Look at de little cheeks!"

"Well, dear, it is strange, but it may be a little cold. Don't worry. Arn't babies often sick? I think it is always admitted that they have a hard struggle for life. Come away, dear, and let him sleep. See, I have some new magazines. Lie down and I will read to you. I am sure you need more looking after than that lusty boy does. But Harry was far from feeling so unconcerned as his tone implied. Once or twice he arose quietly in the night and examined the baby to see his condition.

The doctor came next morning but would not commit himself to an opinion.

Two, three days went by, and baby was known to have diphtheria.

Teenie was removed by actual force from the apartments, and kept down stairs. The nurse girl deserted. But Jane remained faithful.

Harry never left the room, where lay the

child except to go across the hall and change his clothes, and go down to his almost distracted wife. He tried so hard to inspire her with hope; but she listened with an ear of stone.

Those long, weary days when Teenie paced slowly and feebly up and down the room, or lay exhausted and weeping on the bed-lounge that had been placed in the dining-room for her! Over and over her pale lips would whisper,

"This is my punishment, this is my punishment." The mind drew vivid pictures of the marvelous cures she had seen performed by the Elders in the Church upon those who were obedient, faithful Saints. It was useless for Harry to reason, she felt to finger ends that she had been false to her religion and now was coming her retribution.

The doctor had told Harry that it would be sure death to Teenie to waste her little strength on the nursing of the babe. So Harry devoted himself to the duty, never leaving his charge, administering the hourly medicine, watching the heavy sleep, and though Jane sometimes came to relieve him, he was held by his keen anxiety to the little crib. If he had loved his boy before, he idolized him now. Every cord was tightened, every throb of love was stronger than the last.

One night, the fourth night, the house was as still as the tomb, no friends ventured, no one could be hired to come within the deadly home. Harry was worn with his watching and sleeplessness; when just as the clock struck two, baby threw out his little hands, struggled violently and died. So white, so still! Only that dark spot upon his neck under the left ear, or you would have thought him asleep. For one moment, Harry scarcely knew what had happened. He looked at the little cheeks from which the color had not all departed, and took the limp hand in his own. He gazed with a growing despair on the staring, sightless, blue eyes, and with a quick passionate movement he bent his lips to the

tiny rosebud mouth of his child! One awful cry—

"Oh God, pity me! My boy is dead!" for the ice-cold flesh was to his own throbbing lips, the hand of death.

"Oh my darling," murmured the strong man, "why must you go? Why should God take you from us; you were always welcome? We never wished you gone. Have we not been gentle and kind to you? Does God need my Harry like we do? Oh pity me Father, for my heart is broken!"

Jane had arisen from the couch where she lay trying to get rest, and coming softly in at the sound of that fearful cry, and bowing down on the other side of the crib, she had wept bitterly. She spoke now softly:

"Mr. Wallace, I think Mrs. Wallace is up, for I heard her knocking at the door, just now, very loud. Hadn't you better tell her?"

"My poor wife! God help us both, for I am afraid this will kill her. I will go. Can you wash baby, Jane, and arrange him?"

"That I'll 'tend to Mr. Wallace. You stay with your wife until I call you." Jane's tone was soft and very respectful, in spite of her commanding words. Poor Harry was in need of something to rouse him. He felt shaken by his sobs and grief, and going out into the hall to cross to the room where he might wash his face and change his clothes, he heard the knock, knock, knock, of his wife in the room below. He hurriedly dressed and ran down stairs. Knock, knock, knock; he went to the dining-room door, and, turning the key, he opened the door.

There stood Teenie, the tears dripping, dripping from her face, down to her bosom, into her flowing unbound hair, her voice caught by that broken sob he knew so well, her white dress streaming behind her, and her hands nervously working at her belt, her hair, her lace, and in her eyes a strange dumb light.

"Teenie, my love, calm yourself," said the brave husband, "why are you weeping so? God will help us both! My own little wife!"

He drew her down to the lounge, and taking her hands caressed them softly, whispering words of love in her ears.

"Dat cry! Did you hear dat cry? It was my Harry's soul, as it left me alone, all alone! I have been false to my religion, and God has taken him from me because of dat. But I loved him" plaintively. 'Dat cry! It rings in my heart! Oh, dat cry!'"

"No, love, listen. It was my voice you heard. I cried aloud. Our little baby fell asleep so quietly, so peacefully. Don't weep so, my little one! Be patient!"

It was of no avail. Tears and the broken sobs were his only answer. Sometime she would murmur in her soft guttural, "that cry, that cry."

And so morning came. Teenie never slept nor ceased her moaning and weeping. Harry felt ill himself next morning. But he directed the telegram calling Mattie to come immediately. His mother had never called, and his own heart had been so full of grief that he had scarcely thought of her.

The funeral was very quiet. The dreadful disease was as much feared as small-pox and quite as fatal that spring in R—. No one came, for although they had many acquaintances they possessed few friends, nor had ever sought to make any.

Harry fought the languor and stupor that seemed to swamp him with their weight; but when his throat began to slowly grow together, and the burning fever racked his head with the burning sensation of something sticking in his tonsils, he grew alarmed.

Teenie could not be coaxed from that room. And always when the door was shut, although not locked now, her constant knock, knock, knock resounded through the silent house. Exhausted, she would sometimes sink down on the door-rug, but her never-resting fingers would steadily knock, knock, knock.

Jane's nerves were sadly shaken by the weird sound, and she would sometimes feel as she said, "Like flyin' through the roof," but she never thought of leaving them alone.

When Harry, who quickly grew worse, was

confined upstairs, Teenie never knew nor seemed to realize that he never came down to her again.

Mattie arrived the third day, and well supplied with disinfectants and armed with her brave, faithful love, she rang the bell hurriedly, and Jane admitted her. She had begged Earnest to let her come at first alone, and he, knowing her wise nature, permitted it.

As soon as she stepped inside, the profound stillness, broken constantly by that awful knock, knock, knock, staggered her.

"What on earth is that, Jane?"

"Why, when baby was so bad we locked Mrs. Wallace in, down here, to keep her from the baby; and when it died, poor thing, Mr. Harry gave a dreadful cry that went clear through the house. Mrs. Wallace knew, I guess, what it meant, and commenced knocking to get out. She wasn't let out for some time, and I guess it unstrung her, for ever since she keeps it a-going night and day?"

"Gracious, how terrible! I will go and see Harry first. When was the doctor here, and what does he say? Mother met me at the depot and said he had the diphtheria, too. Why didn't you let mother in when she came the other day?"

Mattie was taking off her outer clothes and putting on a special dress in the parlor, and detained Jane to answer her questions.

"Well, miss, although you's missis now, your ma hain't been none too nice, I don't think, to them poor creatures. And Susan, Mrs. Wallace's cook, ye know, said that Mrs. Wallace turned 'em out into the storm and thunder the very day Mrs. Teenie was taken sick, they havin' run in from the rain, and Mrs. Teenie then a-commencin' with her trial. And when they got home, Mr. Harry said to me, 'Don't admit Mrs. Wallace, my mother, if she ever comes, for we ain't to home to her.' Your ma come in the afternoon, and when I opened the door and she heard that knocking, she just look struck all of a heap. I guess it sounded to her like ———"

"Yes, Jane, that will do now; let us go up to Harry."

Mattie never left her post. Harry seemed to recover at first, and she hoped he would recover, but the doctor gave him no hope.

[TO BE CONCLUDED.]

CHILDREN'S SPORTS AND OCCUPATIONS.

DID you ever stop to consider how the children of far-off lands amuse themselves? Or do you realize that you have better opportunities for pleasure and recreation than any other children in the world?



HINDOO CHILDREN.

If you only knew how children in other countries spent their days of childhood, I am sure you would appreciate the happy surroundings of your own life.

It might be supposed that all children are happy because they have no cares or anxieties to trouble them. It is true that many children, and grown people as well, enjoy life when to us there is no apparent pleasures in such an existence as they endure. This is because they have become accustomed to their own peculiar ways, having practiced them from their earliest recollections. It is a wise providence that mankind are contented with their condition of life, especially when it is not within their power to better it.

To give you an idea of other children's lives, let me tell how they fare among different nations.

The life of a Hindoo child is certainly not a very pleasant one, if it is as people who have lived in India describe it. A Hindoo baby does not receive clothing; but as the climate is so warm it does not suffer on this account. Its body is rubbed over with oil, and lamp-black is smeared around its eyes to strengthen the sight, as the mothers believe.

As the Hindoos are very superstitious and perform many strange ceremonies, these practices are taught the children at an early age. This seems to make them less cheerful, as the nature of these ceremonies is solemn and gloomy. When they are at their play in the dust or mud, instead of making mud pies they make tombs and decorate them with flowers, in imitation of their elders, who decorate the graves of their dead friends.

Among the Hindoos, except those who believe in the Mohammedan religion, girls and women are considered so inferior to men that they are not allowed to eat with them. A man and his sons will eat their food together, and after they have done the mother and daughters take what is left for their share.

Children among them are married or betrothed at a very early age, and when a boy thus married happens to die, the girl to whom he has been betrothed is considered a widow, although she may be but five or six years of age. According to their custom, she must mourn for her lost husband, whom she perhaps has never seen. The women and girls are fond of jewelry, and wear ornaments of some kind very profusely. A married woman or girl also wears a ring in the nose, which is removed with great ceremony when she becomes a widow. She also ceases to wear jewelry when this misfortune overtakes her.

The boys, like the Chinese, have their heads shaved all over except a small tuft on the top of the head, which is left to grow. When children have clothing it is only worn on special occasions; for ordinary occasions they wear very little or none at all. Their sports

consist of playing with their toy animals made of clay, or with pet live animals, such as dogs, pigeons and other birds. Girls have clay dolls to play with. These are thrown into the river at a certain season, after the manner of the women who throw their dead babies in.

Hindoo children are sent to school at the age of six or seven years. In them they are taught in arithmetic, writing and reading. They have slates made of wood on which they write and make figures. The children are said to be quite smart in learning to add and multiply numbers.



COUNTRY SCENE IN INDIA.

In India the game of football is played by the young folks, and kite flying is engaged in at certain seasons. Then they have other games, such as sham battles with swords.

Certain celebrations or annual fairs are occasions of great fun and merriment for the young folks. On these occasions swings, whirligigs, etc., are provided for the children's amusement. On the grounds are shops in which sweetmeats and toys can be procured, and parents, however poor, try to purchase some of these things for their children on these occasions.

In a future number some peculiarities will be given concerning the children of other nations. *P.*

POMPONIOUS ATTICUS, the friend and correspondent of Cicero, making the funeral oration at the death of his mother, did protest that, living with her three score and seven years, he was never reconciled unto her; because (take the comment with the text) there never happened betwixt them the least jar which needed reconciliation.

A SKETCH OF NAHUM BIGELOW.

LITTLE can be told of the early life of Nahum Bigelow, for it is now many years since he died, leaving behind him no record except the one kept in the hearts of loving descendants.

From that record, halting and imperfect as it may be and is, the following sketch has been made:

Born in Brandon, Rutland Co., Vermont, in the year 1785, on the 19th day of February, he was trained in all those sturdy habits of mind and body common to the New Englanders of the last century.

His people were farmers and stock raisers. But, with true Yankee restlessness, he determined, when a man grown, to try something with greater promise of speedy wealth.

With a peddler's pack he started out and from place to place he traveled for a number of years.

With much glee he used afterwards to tell his children one incident of this time of his life. One old gentleman, a French Canadian, a trapper probably, once offered him his daughter, the generous offer being supplemented by that which often makes the plainest and ugliest of women beautiful and desirable in the eyes of some men—her weight in gold.

Neither the dark charms of the black-eyed French girl, nor the bright glitter of her father's precious gold could tempt the sturdy New Englander to sell his birthright, or lend himself to anything unworthy his name and manhood. The charms and gold were gently but firmly refused.

One other incident of this time also remains in the minds of his children.

On one of his trips, in Ohio probably, he stopped at a house, and working about with the air of one old before her time, wise beyond her years, was a girl, Mary Gibbs. Only twelve years old, the firm, sweet mouth and dark blue eyes bespoke character of a high grade.

In his heart this middle-aged man, for he

was now thirty-six years old, said, "If ever I marry, *that's* the girl I want for my wife."

The old Scotch proverb says, "If you really wish for anything, you'll certainly get the sleeves." And what with wishing and adding efforts to wishing, the two were married in Lawrence Co., Lawrenceville, Illinois, December 12th, 1826.

The usual incidents of pioneer life, with the birth of children and mingled scenes of woe and happiness, joy and pain, attended this couple for a number of years.

The first child was a girl, Mary Jane; the second a son, Hiram. The first girl was quiet, steady, exceedingly patient; but withal firm and unyielding on matters of duty and principle. Hiram was steady, sober and thoughtful beyond his years. Then came Lucy, always a bright, lovely, lovable child, whose powers of attraction were early displayed, and whom more than one man would have given *his* weight in gold to possess as his wife. So much she inherited from her father.

Then Asa Elijah, born February 2, 1832. In a short time Lavina followed Asa. Asa is a genuine son of his father, inheriting the independence of character, strict honesty of purpose and conscientiousness of every action so notable as a Bigelow trait. Lavina was always a gay, frolicsome lassie, much like Lucy in face, yet lacking some of the force of character in her sister.

While Lavina was a baby, rumors of the new religion of Joseph Smith and followers came to the farm house in Lawrenceville. The mysterious golden bible and revelations from God to the lad Joseph Smith were spoken often about by friends and neighbors.

About this time Nahum met with an accident which nearly cost his life, and which well showed the decision of his character.

It was haying time, and the stack was just being topped off. Nahum and some hired men were at work. Being through, all slid off the stack, Nahum being the last. A pitchfork had in some way been stuck loosely into the side of the stack. As Nahum came down

the tine of the fork caught him in the thigh and pinioned him fast. Bleeding profusely, he shouted to the men below, he being suspended on the fork against the upper part of the stack, the handle of the fork sticking in the ground.

"Pull out the fork; knock the fork from under me."

But all stood in stupid amazement. No one moved, and at last with a cry of rage and pain, he flipped his other foot round and kicked out the fork, and came heavily to earth senseless and bleeding. Six weeks elapsed ere he recovered from this accident.

Another son was next born, October 4th, 1835, and named Liola.

Shortly after this, two Elders, preaching the new gospel, and bearing a copy of the now famous golden bible, named the Book of Mormon, came to the Bigelow home.

They were kindly received, as were all strangers in this household, and the father and mother listened kindly, but at first incredulously, to the things told by these singular men.

That angels should come from heaven, that God should again speak from His high and distant throne, that a new dispensation was come, these were all startling announcements. They required care, study and deep thought mingled with prayer, in order to understand and grasp their import and reliability.

The family Bible was brought out, and many evenings when many weary bodies ached to be at rest, the eager, truth-seeking minds of this honest-hearted family were studying the sacred records to find the corroborative evidence said by these men to be upon its inspired pages.

At last his reason convinced, yet his extreme caution causing him to hesitate and ponder well this new and vastly important step, Nahum was told to follow the advice given by our Savior to His disciples, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

Added to this was the promise anciently given to the honest hearts who were willing

then as now to accept the gospel, which is ever for the poor in heart and simple in mind and spirit: "These signs shall follow them that believe; in my name shall they cast out devils," etc.

He was promised that if he *would* humble himself and go down into the water for baptism, then would hands be laid on him by those commissioned of God for the reception of the Holy Ghost, which great Witness would speak to his soul, with any or all of the wonderful signs of His peculiar presence to those who fulfilled this the first law of this old yet new gospel.

At last he consented. Asking God to withhold His sanction if it was not of Him, and to give that sanction in majesty and power if it was His will and His gospel, he went humbly down into the waters of baptism. Coming out he was confirmed and promised the Holy Ghost, which straightway fell upon him, and behold, he prophesied and testified in burning, powerful words of the truth and glory which he had that day received.

No after trial or affliction, not though he was robbed and beaten, poisoned, and driven again and again from house and home, aye even though he gave up his life finally as a martyr to this cause, not once did his faith and testimony waver from the light he that day received. But, like a soldier, he fought with disease, calamity, mobs, affliction and death, crying with his last breath upon the God who had shown him such tender mercy and kindness.

His wife and elder children were also baptized on the same day, April 29, 1839.

After this another son came to them, whom they named Moroni, in memory of the great Nephite general, who was the last of his race, and who delivered the golden plates from their long hiding place into the hands of the youthful prophet, Joseph Smith.

The girl Sariah had indeed been named for the mother of the Lamanite and Nephite nation by the mother, Mary Gibbs Bigelow, who long before their baptism had received the gospel in her heart.

Daniel was the next child, and was born in Mercer Co., Ill., March 18, 1842.

The family had moved from Lawrence Co., to Coales Co., Ill., living there ten years.

Then after receiving the gospel had moved up to Mercer Co., in the northern part of Illinois. Four years were spent here. As it was still quite a distance from the body of the Church, which was then located at Nauvoo (or Commerce, as it is called on the maps), Nahum decided to move once more.

He was a stirring, active man and prosperity followed his footsteps.

The children were familiar with a huge tool-chest, which contained many strange and unknown tools and instruments; and into the traditions of the family has been woven the fact, that father Nahum was an inventor, and had spent many days of his younger life in trying to solve the problem of perpetual motion. His success was that of others who wasted time in this direction. But, at least, it cultivated the reasoning faculty, developed the mind, trained the hand, and interested the thoughts.

This faculty was visible in a hundred handy ways about the household, and it made the Bigelow family one known to possess many comforts and conveniences otherwise unattainable in a western country.

[TO BE CONTINUED.]

TO PRIMARY TEACHERS.

Methods of securing Attention.

CHILDREN'S attention is readily attracted by anything that is pleasing to them. In the first place, therefore, a teacher should take pains to be attractive in his appearance and manner of addressing the class. The first half dozen words uttered by a teacher to small children will often enable them to judge whether or not that teacher is one they can admire and respect.

A teacher should not expect to be able to secure and retain strict attention without

studying some plan of procedure. It does not matter so much what that method may be so long as it is carried out intelligently.

Several plans have been adopted by different teachers with good results. In one Sabbath school in which there were some twenty classes the writer noticed that one particular class of young boys exhibited considerable more interest in their lessons and made more rapid progress than was apparent in any other class of the school. The reason for this was not because those boys were naturally any less rude or better behaved than others in the school. The whole credit for their attentiveness was due to their teacher. While other teachers endeavored to get along without previous preparation on their part, this particular one was careful to come always prepared. Whatever the lesson might be it was found that he was acquainted with it. If he desired to drill the class in answering questions he committed both questions and answers to memory before presenting them to the class. When the boys discovered this they readily concluded that if the lesson was so important that their teacher should learn it so thoroughly, it was worth their while to study it. Simple as this plan may seem it had the effect of creating a deep interest in the lesson by the members of the class.

In another school the teacher of a primary class was very successful in gaining the children's attention by teaching without the use of books. If she had a story to tell the class it was related in her own language instead of being read from a book. The advantage of this was the children could better understand and remember a story related than one read from a book. Speaking is far more effective than reading, and consequently more easily remembered. This teacher, by this method, was enabled to get the substance of a lesson or story repeated by any member of her class by calling for it. The fact that someone was expected to give a statement of the day's lesson, caused all members of the class to be attentive, as none of them knew which one might be called upon to review the lesson.

Some teachers use a little drollery in their teachings, and sometimes illustrate the principles they are endeavoring to teach by making some simple or perhaps humorous comparisons. Putting the children through a kind of military discipline, as some teachers do, is effectual in securing order and attention, but should not be carried to such an extent as would prove wearisome. However, a better plan for Sabbath school training is to impress the children with the necessity of order, because of the solemnity of the occasion. Impress them with the necessity of being as quiet and attentive while the sacrament is being administered as they would be at the funeral of one of their dearest relatives or friends. The sacrament is in commemoration of the sufferings and death of our Savior, and if children are given to understand its solemnity their attention can be attracted. Impress also upon them that the Sabbath day is one that should be kept holy, and that while in Sunday school they are in a place of worship. These facts will tend to make the children attentive and quiet. The continual reminding of them of these truths in a reproving manner becomes tiresome and dull to them. Teach them these things by relating to them the story of the Savior, and the circumstances connected with the institution of the sacrament. Tell them why the Sabbath day should be kept holy by narrating to them the Bible account of the creation, also tell them how the observance of this day was enforced in the days of Moses, and what the Lord has commanded anew in this age. All these items can be presented to the little folks in the form of interesting stories, if a little time is taken by the teacher to study them up.

THE great high road of human welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful. Success treads on the heels of every right effort.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 8.—Jesus and Nicodemus.

PLACE.—Jerusalem. AGE OF JESUS.—31. TEXT.
John 3: 1-17.

1. There was a man of the Pharisees,¹ named Nicodemus,² a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi,³ we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.⁴
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born again.
8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.
9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.⁵
14. And as Moses lifted up the serpent in the wilderness,⁶ even so must the Son of man be lifted up:⁷
15. That whosoever believeth in him should not perish, but have eternal life.
16. For God so loved the world, that he gave his only begotten Son,⁸ that whosoever believeth in him should not perish, but have everlasting life.
17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

¹ Acts 23: 8. ² John 7: 50-52. ³ John 1: 38. ⁴ Pearl of Great Price, p. 16. ⁵ John 17: 5. ⁶ Numbers 21: 9. ⁷ Matt. 27: 35. ⁸ Mark 15: 24, 25. Luke 23: 33. John 19: 17-18.

* John 1: 14, 18. 1. John 4: 9. Jacob 4: 11. Alma 13: 5.

LESSON STATEMENT.

Nicodemus, a ruler among the Jews, and one of the sect of the Pharisees, came to Jesus for instruction by night, because, it is supposed, he feared the Jews, and had not the moral courage to be seen openly conversing with the Savior. He opened the conversation by expressing his conviction that Jesus was a teacher come from God. Jesus then expounded to him the doctrine of the new birth—that all men must be born of water and of the Spirit or they could not enter the Kingdom of God. In other words, all must be baptized in water and receive the Holy Ghost, or they cannot be members of the Kingdom of God. Further on Jesus taught Nicodemus the necessity of faith in Him as the Savior, that whoso truly believed in Him should not perish, but have everlasting life, for God had sent His Son into the world to save it, not to condemn it.

NOTES.

RABBI.—Master.

PHARISEES.—A famous sect which arose among the Jews after their return from their captivity in Babylon, but the history of their origin is buried in obscurity. Their theological opinions were more correct than those of the Sadducees, as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits (*Acts* 23: 8). They favored a strict adherence to the laws of Moses. They felt that their mission was to resist every effort to break down the Jewish religion through the introduction of the customs and institutions of heathen nations.

NICODEMUS.—A Pharisee, yet a secret disciple of Christ. After the interview which is the subject of our text he became bolder (*John* 7: 50), and after the Savior's death he took a prominent part in his burial (*John* 19: 39).

MOSES.—The great prophet raised up by God to deliver the Hebrews from their cruel bondage in Egypt. He was of the tribe of Levi, and was miraculously preserved when a babe from the death inflicted upon all Hebrew male children by the decree of Pharaoh, whose daughter adopted him. Under the guidance of the Lord he led the children of Israel out of Egypt, through the Red Sea, to Mount Sinai, where the Lord revealed to them his law. Moses continued to lead the Israelites during their forty years' wanderings in the wilderness, but

was not permitted by the Lord to enter the Promised Land.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That mere belief in God is not sufficient to save men. 2. Men must have a living faith which will lead them to obey God's laws. 3. All must be born again—of water by baptism—of the Spirit by the reception of the Holy Ghost. 4. That Jesus had come down from heaven. 5. That Jesus well understood the necessity and manner of His death. 6. That Jesus was the only begotten Son of God. 7. That whoso sincerely believes in Him will not perish, but have everlasting life. 8. That God sent His Son into the world to save the world, not to condemn it. 9. Of the great love of the Father to mankind, in giving His only begotten Son as a ransom for their sins, and of the Son in assuming the sins of the world and offering up His life as an atonement therefor.

QUESTIONS ON THE LESSON.

1. Who came to Jesus by night? 2. Of which sect was Nicodemus a member? 3. Who were the Pharisees? 4. What did Nicodemus say to Jesus? 5. What was an evidence that God was with Jesus? 6. What cannot a man see without being born again? 7. Of what must a man be born before he can enter into the Kingdom of Heaven? 8. What do you understand by born of water? 9. What is meant by born of the Spirit? 10. What do you mean by the word "marvel?" 11. To what did Jesus compare those born of the Spirit? 12. Who did He say had descended from heaven? 13. Who lifted up the serpent in the wilderness? 14. In what wilderness? 15. Who was Moses? 16. Who was to be lifted up like the serpent? 17. What do you understand by the Son of Man being lifted up? 18. What is the reward of those who believe in Him? 19. What do you mean by "eternal life?" 20. Who so loved the world that He gave His only begotten Son? 21. Who is the only begotten Son of God? 22. Did God send His Son into the world to save or

condemn the world? 23. How is the world saved by Jesus' coming?

ILLUSTRATIVE PASSAGES.

BAPTISM.—He that believeth and is baptized, shall be saved.—*Luke 16: 16.*

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.—*Matt. 28: 19, 20.*

BIRTH OF WATER AND OF THE SPIRIT.—Therefore I give unto you a commandment, to teach these things freely unto your children, saying, That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the Spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory.—*Pearl of Great Price, p. 16.*

ONLY BEGOTTEN SON.—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.—*1. John 4: 9.*

PATTI'S CHILDHOOD.

A LADY who is now a resident of Washington, has given some interesting reminiscences of Adelina Patti's youth. "It was a long time ago," she said, "away back in 1856, that I met the little girl in New Orleans. She was a bewitching child, small and light, with big, dark eyes and black hair. Her face was not particularly pretty, but its expression was wonderfully sweet, and her ways were so childish and simple that one couldn't help feeling attracted towards her. Her father was trying to make money out of the little girl by giving concerts in New Orleans. He was a rather common, rough man, although he was as kind to the little girl as he knew how to be.

"A friend of ours who had adjoining rooms in the hotel had a piano and little Adelina

sang for us quite often when there was no danger of her father discovering it. He didn't want her to sing for any one except those who attended the concerts. But the child really loved to sing, and I can remember distinctly the pretty, easy way in which she would begin when my friend went to the piano and began to play for her."

"Did the Patti seem to have much money at that time?"

"No; they were very poor I think; and the little girl had only the commonest kind of clothing. She had but one nice dress, and she only wore that when she appeared in the concerts. It was of white silk, and I remember how carefully but clumsily her father would put it on her, and then finish by tying around her throat a big red bandana handkerchief, such as you see the Italians in the streets wear about their necks or heads. The poor child used to look very queer with this costume on, but her father evidently thought it the height of magnificence.

"Patti, at this time," the lady continued, "was between thirteen and fourteen years of age. Girls at this age are not usually very handy with their needle, but Adelina's father expected her to mend her own clothes. The child was fond of running about, as most children are, and having to stay indoors and mend her own clothes while other children were out playing in the streets was a great hardship to her. One day she came to me with a little dress which was sadly torn and worn. Her father had set her to mending it before he went out, but she didn't feel in the mood for work. So she brought it into my room and flinging it down she declared she didn't think she would ever be able to do the job. She wanted to take a walk on Royal street, she said; perhaps she would have time to do it when she came back, if—if I didn't think I wanted to do it for her. The way in which she said this was so sly and coaxing that of course I promised to do her job of mending, and away she went to take her walk and play with the children on Royal street."

For Our Little Folks.

SNOWBALLS.

"Pray for them that despitefully use you."

EDDIE was helping his brother to carry in coal. It was St. Valentine's day, and the boys were singing gaily as they worked. The elder brother was called to some other duty, for a few moments, and while he was gone, Eddie busied himself with making a snow-man by the side of the house.

All at once, there was a sharp cry of pain, and Eddie's mother, who was tying the fringe on a rug, looked up and said, "There, Eddie is hurt!"

"Oh! my eye! Oh! my eye!" sobbed little Eddie, rushing into the house and up to his mother.

"What is it, my little one? What is it, darling?" asked his mother soothingly, trying to take his hand from his face so she could see how badly he was hurt.

"A boy threw such a *hard snow-ball* at me—and he threw it *so hard* I believe it has put my eye out—oh! dear—oh! dear! I can't open it, o—o—oh! And I was 'tending to my own business, and didn't know he was passing. I wasn't playing with him at all,' oh dear! oh dear!" cried poor little Eddie.

His eye was carefully bathed, and he was soothed and comforted; but his eye and cheek were badly swollen and much inflamed. And he felt that the boy who had so cruelly struck

him was a very, *very* naughty boy, and ought to be punished in some way.

"Do you know, my little son, how Jesus said we should feel towards those who hurt us, in anyway?" his mother asked. And Eddie said "No, mother, what did He say about it?"

"Hand me your little green Testament and I will read it to you," said his mother.

Eddie got the book, and his mother found in it "Christ's Sermon on the Mount," and read some parts of it to her little boy. One part that she read was "Pray for them that despitefully use you."

"What does 'despitefully,' mean, mother?" Eddie asked.

"It means unkindly," said his mother.

"Well don't you think it was unkind of that boy to snowball me as he did, when I did not know he was there, and could not think to dodge?" asked Eddie.

"To be sure it was," answered the mother; "I should be very sorry if one of my boys should treat another in that rude and thoughtless way."

"Would you pray for such a bad boy as that, mother?" asked Eddie.

"Yes, dear," his mother answered, "we should pray for all such; we should ask the Lord to help them to become better and wiser, so they will do better in future."

"I should think the boy would know better than to throw a hard snowball, like that; he was lots big-

ger than me. Don't you believe he knew it was wrong to throw at me like that?" said Eddie.

"He might have known it was not right, if he had stopped to think about it," answered Eddie's mother. "But, perhaps he did not intend to hit you. Do you remember what your Testament tells us Jesus asked His Father to do, for the wicked ones who crucified Him?"

"I believe I do," said Eddie, but after thinking a moment, he added, "no I can't remember how to say it, mamma, please tell me what it is."

"Jesus, while suffering upon the cross, more pain than any of us could suffer, said of those who placed Him there, 'Father, forgive them; they know not what they do!' And cannot my little son forgive a thoughtless boy for throwing a hard snowball, and ask God to forgive Him too?" said the mother.

"Yes, mother, I will," answered the little boy, "and there are other boys around here, who are not careful about hurting us; shall I pray for them, too?"

"Perhaps it would be well for you to do so," said his mother. Then Eddie called his younger brother into the room, and said to him, "Let us both kneel down and pray for the boy who hurt my eye so badly, and ask the Lord to help him; and you help us to say a good prayer, mother?"

"To be sure I will help you, gladly," said the mother, "and it makes me very happy to see my

little boys so willing to learn how to do right themselves, and to forgive, and pray for others, who have not treated them well. If you will always do so, the Lord will always be willing to forgive you, if you make mistakes and do things that are not quite right, as soon as you repent, and ask His forgiveness."

The two little boys then knelt and prayed, after which, they felt very happy. And although Eddie's eye and cheek were swollen and inflamed and quite sore for several days, he did not suffer much more pain from the blow with the snowball, nor forget that he had forgiven, and asked God to forgive the boy who struck him. *Lula.*

HISTORICAL EVENTS.

LISTS of important events for March have been received from the following-named persons: David Parker, Wm. Jacobs, Rosa Smuin, Sophia Smith, Wallace Boden, Tillie C. Gardner, Peter Sundwall, Jr., Clarence Dana, Martha A. Murphy, Maria Jensen, Amelia May Hammond, Horace E. Owens, Maud Snow, Julia Reeves, Reuben E. Porter, Thomas Taylor, Jr., James L. Johnson, Rachel E. Hulme, Florence May Williams, Abigail Tippetts, May Andrus, Alice Cannon Piggott, Edgar Sudweeks, Maria Jensen, Michael Stoker, Fayette Hatch, Justus P. Jordan, Robert Abel, Florence E.

Barlow, Lavina Harper, Ruey Pond, Abbie Beecher, Charlotte A. Van Orden, Linnie Telford, Matilda Nielson, Leo Fairbanks, Adelbert Adair, Clara L. Horne, Eugene C. Miller, Tryphena Willden, Icebindia Benson, Sophia A. Hart, Bertha E. Hayes, Ruby Beecher and Mattie Barron.

We occasionally receive lists without the names of the persons who furnished them, and are unable to give those parties credit for their labors. Be careful to record the events as you find them, to avoid mistakes in the dates, etc. Our reason for offering inducements to our young friends for sending us these historical events is to improve them. We shall, therefore, in awarding the prizes, take into consideration the accuracy of the statements, the judgment shown in selecting the most important events, and the neatness of the penmanship.

EVENTS FURNISHED BY DAVID PARKER.

- 1st, 1807, President Wilford Woodruff was born.
- 3rd, 1845, Florida admitted to the Union.
- 3rd, 1850, Oliver Cowdery died at Richmond, Ray Co., Missouri.
- 4th, 1629, Charter granted to Massachusetts Bay colony.
- 4th, 1791, Vermont admitted to the Union.
- 4th, — Inauguration day.
- 6th, 1853, The first Latter-day Saint missionaries to Gibraltar, Spain, arrived there.
- 8th, 1765, The obnoxious Stamp Act was passed.
- 8th, 1831, John Whitmer was set apart by revelation as historian of the Church.
- 8th, 1856, Provo was occupied by a detachment of U. S. troops.
- 8th, 1869, The University of Deseret was opened in the Council House, Salt Lake City.
- 8th, 1874, Millard Fillmore died.
- 10th, 1841, Governor Carlin of Illinois commissioned Joseph Smith, Jr., lieutenant of the Nauvoo Legion.

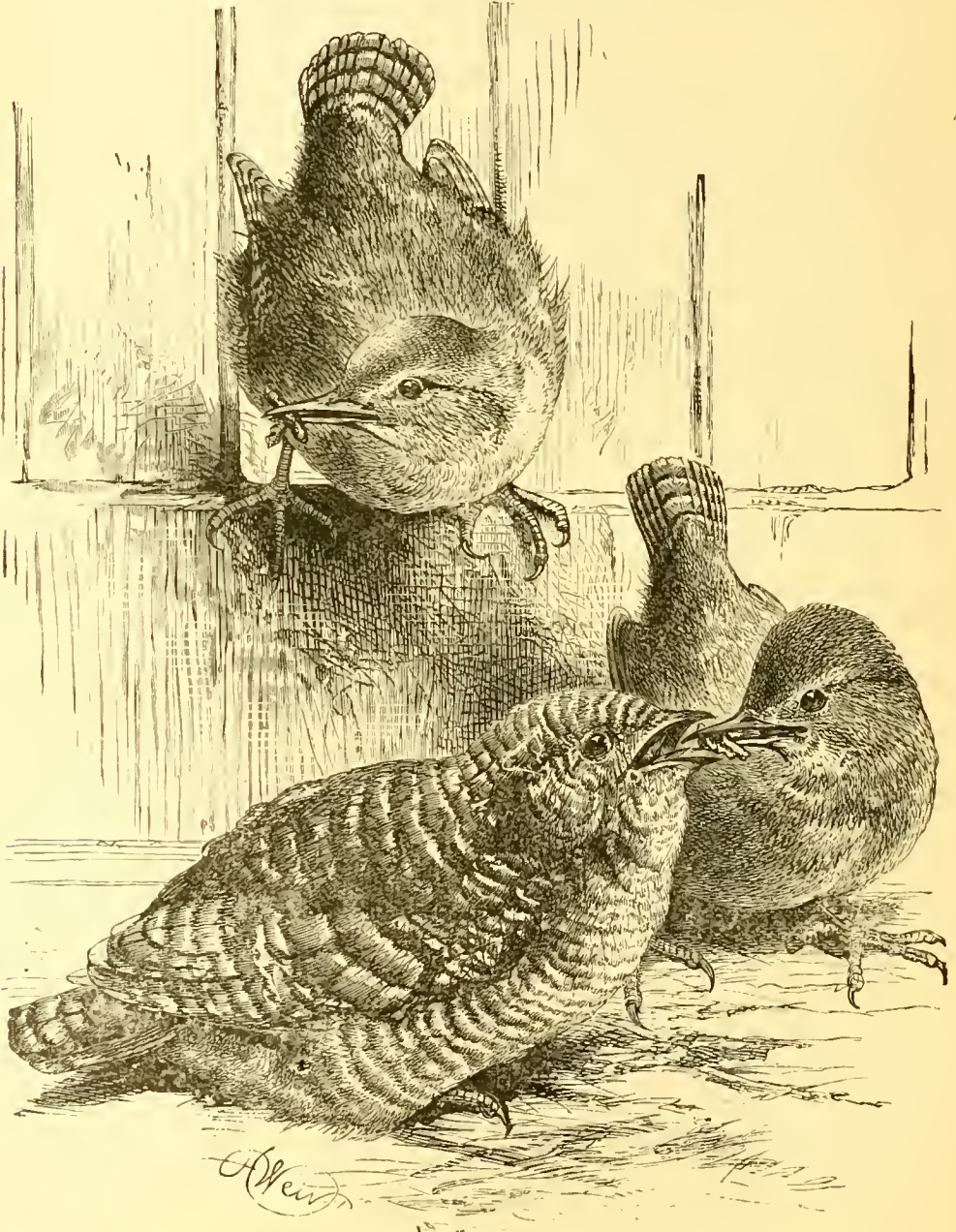
- 11th, 1854, Dr. Willard Richards, second Counselor to President Young and editor of the *Deseret News*, died of dropsy, in Great Salt Lake City.
- 14th, 1644, Charter granted to R. I., Providence, and R. I. Plantations united.
- 14th, 1882, The Edmunds' bill was passed by the House of Representatives.
- 15th, 1767, Andrew Jackson was born.
- 15th, 1820, Maine admitted to the Union.
- 16th, 1751, James Madison born.
- 17th, 1776, Boston evacuated by British troops.
- 17th, 1842, The Female Relief Society of Nauvoo was organized.
- 18th, 1837, Grover Cleveland was born.
- 18th, 1776, The Stamp Act repealed by Parliament.
- 10th, 1631, Patent of Connecticut colony granted.
- 19th, 1851, A Stake of Zion was organized in Provo, with Isaac Higbee as President.
- 21st, 1870, Hon. J. Wilson Schaeffer, seventh Governor of Utah, arrived in Salt Lake City.
- 24th, 1663, Albemarle colony founded.
- 25th, 1832, Joseph Smith, Jr., and Sidney Rigdon were severely mobbed in Hiram, Ohio.
- 26th, 1850, Col. Thomas L. Kane delivered his famous lecture on the Mormons, before the Historical Society of Pennsylvania.
- 27th, 1572, Ponce de Leon discovered Florida.
- 27th, 1836, The Kirtland Temple was dedicated.
- 27th, 1846, Brigham Young was elected President over all the camps of Israel.
- 27th, 1859, Gov. Cumming issued a proclamation against the presence of U. S. troops in Provo.
- 27th, 1859, Gov. Cumming notified Gen. D. H. Wells to hold the Utah militia in readiness for action. 5,000 troops were under arms.
- 29th, 1790, John Tyler was born.
- 29th, 1847, A large portion of the pioneer company reported themselves ready to start for the mountains.
- 30th, 1774, Boston Port Bill passed.

FOR OUR YOUNG ARTISTS.

WE have received specimens of drawings from Edgar Miller, Rosa Smuin, Ida Farnsworth, Daniel H. Lillywhite, Alice A. Brindley, George T. Wilson, Sarah Andrus, Alice A. Price, Millie Campbell, L. G. Richards, Hjalmar Carlquist, and George Horne. The best of these specimens were drawn by George Horne. L. G. Richards sent us several draw-

ings direct from nature, which deserve favorable mention. Quite a number of our young artists state that they have had no instructions in drawing, and are self-taught. This being the case they certainly do very well and should be encouraged.

Some of the pictures which we have published as subjects to copy from have been reproduced so accurately that the copies can scarcely be distinguished from the original. We herewith present another picture for our artists to copy.



SONG OF THE MORNING STARS.

BY EDWIN F. PARRY.

Treble or Tenor Solo. MAESTOSO.

f Shout! shout for joy all ye sons of God,
Spread forth the news through the heav'ns a-broad, : : : :

Accompaniment.

: : And rejoice all ye worlds near and far, And re-joice all ye worlds near and
Sing together ev'-ry morn - ing star, Sing together ev'-ry morn - ing

FIRST TIME.

far;

p *Cres.*

SECOND TIME.

star, Sing to - geth - er ev'-ry morn - ing
Treble and Alto.

p Ev'ry morning star, sing to-geth - er, sing together ev'ry
Tenor and Bass.

star. *ALLEGRO.* Hail to the newly formed world, to the

morn - ing star. *f* Hail to the newly formed world, to the

To the newly formed

new - ly formed world, That the Lord, the Lord is preparing! That the

to the newly formed world, That the Lord for His children is preparing!

new - ly formed world, That the Lord is preparing! That the

world, . . . That the Lord, that the Lord for His children is preparing! That the Lord .

Lord for His children is preparing! Hail to the newly formed world, to the newly formed

Lord for His children is preparing! Hail to the newly formed world, That the

world, Lord is preparing! That the Lord for His children is preparing, That the

Hail to the newly formed world, That the Lord, That the

Lord for His children is preparing! That the Lord for His children is preparing!

Lord for His children is pre - par - ing! That the Lord . . . is pre-

Lord for His children is pre - par - ing! That the Lord for His children is pre-

That the Lord . . . is pre-

*Rit.**A tempo. p*

paring! Hail to the newly formed world, That the Lord for His children is pre-world,

paring! Hail to the newly formed world, That the Lord for His children is pre-

*Cres.**Rit. f**FINE.*

paring! That the Lord for His children is preparing! Hail to the new - ly formed world!

paring! That the Lord for His children is preparing! Hail to the new - ly formed world!

Duet. Treble and Alto. ANDANTE.

At the dawn of this bright, this bright cre - a - tion We will sing grateful

praise unto God, For the newly planned hab - i - ta - tion, Designed for His

For the new - - ly, the new - ly planned
 creatures' a - bode, For the new - ly, the new - ly planned

hab - i - ta - tion, Designed for His creatures' a - bode.
 hab - i - ta - tion Designed for His creatures, His creatures' a - bode.

ALLEGRO.

f Let ev'ry voice, let ev'ry voice be heard, let ev'ry voice, let ev'ry voice now be heard, let
 Let ev'ry voice be heard, let ev'ry voice be heard,
f Let ev'ry voice now be heard, let ev'ry voice now be heard, let

ev'ry voice now be heard In the praise of our Maker de - clar - ing, Let ev'ry voice now be
 ev'ry voice now be heard In the praise of our Maker de - clar - ing. *Accompaniment.*

D. S. AL FINE.

heard, let ev'ry voice now be heard.

p *pp* *f*

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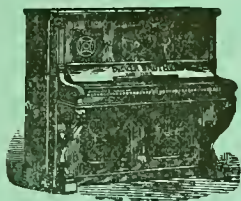
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